THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 20, Vol. XXXIII. Tuesday, May 16, 1871. Price One Penny.

FORTY FIRST ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1871.

[CONCLUDED FROM PAGE 292.]

Sunday April 9, 10 a.m.

The choir sang,

"Though nations rise and men conspire,
Their efforts will be vain."

Prayer by Elder JOHN W. YOUNG.

The choir sang,

"Oh God, our help in ages past."

Elder JOSEPH YOUNG, sen., stated that he was glad that he was numbered among the Latter-day Saints, that their God was his God, and that, with them, he had been permitted to enjoy the spirit of the Gospel of Jesus, through which he had been enabled to learn something about the Creator. He impressed upon the Saints the necessity of being humble, submissive and forgiving. He bore testimony that the Gospel preached by the Elders of Israel was the same as that taught by Jesus and his Apostles, and declared that he knew Joseph Smith was a true Prophet on the same principle as Peter knew that Jesus was the Christ—by revelation from the Almighty. He reviewed some of the trying circumstances through which the Saints passed in coming to these valleys and at various times after their settlements here, and alluded to his late mission to Europe, and the peculiar feelings he experienced in being so far from his brethren, kindred and friends. He drew a picture of the extremes of wealth and squalid poverty which characterize England, in which country he had labored. He described the wretched condition of many of the poor Saints there, and strongly advised those who had means to send assistance to enable them to come here.

Elder ORSON PRATT showed that no blessing pertaining to life and salvation can accrue to any of the children of men otherwise than through strict obedience to law. The blessing of the remission of sins could be obtained in no other way than through obedience to the laws of faith, repentance and baptism, and the Holy Ghost could only be received through the laying on of hands. Those ordinances could only be administered by those holding authority from God, for the House of God is a house of order. He spoke of the glorious promise given to the pure in heart, that they should see the face of God, and of the promise of the Almighty that when a house should be built to his name, providing it should not be defiled, his power should rest upon and be manifested in it, and that he should visit it. He referred to the blessings that were received in the

Temple at Kirtland, and said that the time would come when all that were pure in heart who should enter the Temple of the Almighty, which should be built in the "tops of the mountains," would see the face of God. He continued to speak for a considerable time with regard to the building of Temples in these days, upon which the glory of God shall rest, quoting several prophecies, ancient and modern, bearing upon these things. He showed clearly through his entire discourse that all things must be done in order, in accordance with law, to be acceptable to heaven.

The choir sang,

"How beautiful upon the mountains."

Prayer by Elder GEO. Q. CANNON.

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2 p.m.

The choir sang,

"Behold the mountain of the Lord."

Prayer was offered by Elder ORSON PRATT.

"Prayer is the soul's sincere desire."

was sung by the choir.

Elder ALBERT CARRINGTON expressed his gratitude that, after a short sojourn at home since his return from Europe, he should again be called to go forth to assist in spreading the Gospel and gathering Israel. He had no desire but to go where he was sent and where he could do the most good. There were many Saints in Europe who would like and who deserve to be gathered. A great deal of care should, however, be exercised in assisting the poor. The last financial report from Liverpool showed that that Office was not in possession of any means; therefore he wished it to be understood that all letters sent from here to that Office asking the Mission to help out their relatives and promising that they would pay when they could, would receive no attention whatever—unless means was supplied from some other source no help could be rendered. There were many Saints in England who had saved considerable towards their emigration, and who could therefore be brought out with but a little assistance. He spoke of some Elders who had been sent from here, and, after having been sustained by the Saints, had borrowed means from poor people, under solemn promises that it should be refunded, which promises had never been fulfilled. Such conduct could not be too strongly reprobated. He spoke for some time on the gathering of Israel from the nations.

Elder GEORGE Q. CANNON read over the following additional names of Elders who were called to go on missions, the vote that they should go being unanimous—William C. Staines, Emigration Agent at New York; Warren N. Dusenburry, to assist Elder Staines; Benjamin Hulse.

The following brethren were called to go to Europe—George Reynolds, Salt Lake City; Ralph Harrison, Providence, Cache County; William M. Bromley, Springville; George Wilkins, Spanish Fork; John Roberts, Lehi; Solomon Chase, Springville; John Pyper, Nephi; John B. Fairbanks, Bishop of Payson; Jacob Miller, Farmington; Benjamin W. Driggs, Pleasant Grove; Elijah Box, Brigham City; David John, Provo; Caleb Haws, Provo; Joseph V. Robinson, Fillmore; William C. Anderson, Salt Lake City; Thomas Dobson, Coalville; James A. Leishman, Wellsville; George P. Ward, Hyrum; B. W. Carrington, Salt Lake City; George W. Thatcher, Logan.

President BRIGHAM YOUNG said he had a few sermons to preach, and that they would be short. He had to say to the Elders who would go to preach the Gospel, when people who might even be unworthy applied to them for baptism, to forbid them not, and they would thus clear their skirts. He explained that many embrace the Gospel because they know it to be true, but many such have not the love of the truth in their hearts. He expressed the pleasure he experienced in laboring for the building up of the kingdom of God, because he took care to keep his conscience clear and leave all results with the Lord, and advised the Elders to take the same course. There was no such thing as a miracle only to those who are ignorant of the principle upon which such results are produced, and related many instances of the scanty supplies of the Saints being increased by invisible powers in times of scarcity. He commented severely on the conduct of Elders who,

while on missions, had borrowed money and had not repaid it. We must, he said, carry on the work of gathering the good, bad and indifferent, for the net catches all kinds of fish. It does not matter whether they come here and apostatize or not. He made a powerful appeal to the Saints to contribute freely of their means to help gather the poor. He alluded to the mining excitement here, and advised those who came to open mines, and all others, not to go to law, for by doing so they would but waste their substance.

There is a certain class who, instead of directing their energies in legitimate labor, try to live by their wits—such characters are useless. He defined the difference between true and false education, and showed how men of wealth, intelligence and education could direct their resources and ability so as to be benefactors to the human family. He advised the Latter-day Saints to work for capitalists who come here to open mines, and they would pay them honestly. Many of them are here to make money, and they wish to make it honorably. There has been a great deal of negligence in regard to the payment of tithes. A few have been strict in this matter, but they were the exceptions, and those exceptions were among the poor and not the rich. His discourse was eloquent, powerful, and highly instructive, comprehending many matters of vital importance.

The choir sang,

"Rejoice in the Lord."

The benediction was pronounced by President BRIGHAM YOUNG.

Conference adjourned till the 6th of October, at 10 a.m.

JOHN NICHOLSON,
Clerk of Conference.

THE COMING CONFLICT.

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We live in the midst of revolutionary changes and surprises. The whole civilized world is seething and bubbling with the elements of revolution—political, religious and social. We see this in the conflict at Rome between Italy and the Pope; in the signs of an impending conflict between the party of the King and the hostile factions of Spain, and we know that it is fermenting between the radical republicans and the Kaiser of Germany. We see it in the agitations between the people on the one side and the Church, the aristocracy and the State on the other, in England; we see it, in bold and lurid relief, in the bloody struggle going on between the French government at Versailles and the Commune of Paris; and we have it here in the gathering forces on each side for the coming conflict between the powers at Washington and the powers of Tammany Hall for the Presidential succession.

"We, the people of the United States," identified with the constitution as it is, have become somewhat proud, vain and egotistical in our fancied security. We are nursing the delusion that though all the world beyond the Atlantic and beyond the Pacific may be turned inside out and upside down, as by the throes of a general earthquake, we are safe against all dangers, without and within. But, looking at the political preparations for 1872 at Washington and at Albany; at the effervescence among the politicians of the West on the money question in all its phases, and at the Ku Klux doings of violence and terrorism in the South; looking at the unsettled and unsatisfied political cliques and factions throughout the country, and at the generally uneasy and apprehensive condition of the public mind touching the wide spread political corruptions of the day, is not this idea of our perfect security again a violent revolutionary upheaval a delusion? In view of all these disturbing forces we are drawn to the impression that even the "Great Republic" is still an experiment, and that its sorest trials are still to come. We know not to-day

what may come to the surface to-morrow. What prophet or political astrologer, then, can predict the upshot and the consequences of our next Presidential contest?

The shape which it is assuming is unquestionably alarming. First of all, the "powers that be" at Washington, including the Southern Ku Klux bill passed and approved on Thursday, are armed with authority in various acts of Congress to regulate our political elections to an extent never dreamed of heretofore. The authority for these acts is broadly given in the constitution, but the experiment of exercising these powers is still new. In the Ku Klux bill, for instance, the Southern States are recognized as in a semi insurrectionary condition, and in suppressing Ku Klux outrages the President, in his discretion, may suspend the habeas corpus and employ the army and navy of the United States. We have great faith in the discretion of General Grant; but we have very little faith in those agitating and peace disturbing Southern carpet-baggers and fire-eaters. They may provoke a collision which will rekindle all the unsubdued secession elements of the South, and thus create such scenes of excitement, disorder and confusion in the South and North as to revive the old contest in a new and more dangerous shape than that of the rebellion, in connection with the delicate questions of our taxes and the national debt. We are warned of the game of the Southern fire eaters who, with Jeff Davis, still believe in the final triumph of their "lost cause;" that they expect the Northern democracy to fight their old battle over again in the political field, and we fear that the fire-eaters and carpet-baggers will raise the issue with General Grant in some startling collision on this Ku Klux bill. Our unsubdued Southern Confederacy men are not the men to stop at half-way measures in compassing their designs, and the carpet-baggers will not be slow to set them on.

These Southern Ku Klux Klans, therefore, with the full discretionary powers of military law given to General Grant, will require extremely delicate handling. Otherwise a new and perilous agitation may be raised over the length and breadth of the land. Danger to the administration is also looming up in the West on the Ku Klux, amnesty and free trade questions; and in Senators Trumbull, Logan, Carl Schurz and others, and in Gratz Brown and his factions in Missouri, we have already the nucleus of a third party, or of a new reinforcement to the democracy.

Supposing that in the aggregate Tammany can bring fifty millions of money to bear upon our coming Presidential contest, and in the manipulation of leading politicians of both parties, how—in these times of political corruption and the "almighty dollar"—how is this power to be resisted?

Suppose, in the next place, we thus secure a democratic President with the restoration to the party of its old Southern balance of power, and that the South, in compensation, upon the good old maxim that "Sauce for the goose is sauce for the gander," demands the repudiation of what Mr. Toombs, of Georgia, would call the Northern debt, how can this repudiation be avoided by a democratic Congress? And may not these things come to pass; for is it not a fact that even the Southern blacks—considering after the repudiation of the Southern war debt and their Confederate scrip—do not like the idea of being taxed to pay the Union war debt? To their rude sense of justice this is unfair, and they think that the Northern debt should also be wiped out. But, again, is it not a fact that Colonel John W. Forney, in 1856, through a fund of some two hundred thousand dollars, more or less, raised in this city for the purpose—by buying up certain Fillmore clubs and campaign presses in Pennsylvania in time for the October election of that year in that State—did defeat Fremont and save Buchanan, and secure his election in November? And if Forney did this thing in 1856 upon two hundred thousand dollars, where can we limit the power of Tammany, in these corrupt times, operating upon a joint stock cash basis of fifty millions? If she could and did with ease buy the other day one incorruptible Winans,

may she not to-morrow buy a thousand?

The present commanding position of Tammany and New York city, however, in reference to the State and the nation is fearfully suggestive of an ultimate conflict somewhat in its political aspects like that of this day between the Commune of Paris and the provinces of France, as represented in the government at Versailles.—*New York Herald, April* 25.

THE FAILURE OF THE PEACE PROPHECIES.

Some of our readers have probably remembered that precisely twenty years have elapsed to-day since her Majesty opened the first Great Exhibition in Hyde Park. But the history of the twenty years which have intervened since then may have caused them, not unnaturally, to forget that the ceremony of the 1st of May, 1851, was confidently supposed at the time to mark the commencement of an era of universal peace. The commissioners, in their address to the Queen on the occasion, indulged in some neat remarks on the subject. Her Majesty was advised in similar language to express a hope that 'the undertaking may conduce . . . to the common interest of the human race by encouraging the arts of peace;' and the Archbishop of Canterbury was so much impressed with the circumstance that he ventured, in the prayer it was his duty to offer, to ascribe the universal peace to the direct interposition of the Almighty—"It is of thee, O Lord, that nations do not lift up the sword against each other, nor learn war any more." If the Primate could have foreseen the events of the next few years, we may assume that he would certainly have abstained from indulging in what even then was an inaccurate assertion, and would have forborne to ascribe to the direct interposition of the Deity a momentary cessation in the intrigues and quarrels of the human family. Within two years and a half of the Archbishop's prayer the first shot was fired in the Russo-Turkish war. Two years and four months more elapsed before, on the 29th of February, 1856, hostilities were suspended. In little more than a year afterwards, in March, 1857, the Bengal army mutinied, and it was not till the 23rd of May, 1859, that the mutiny was entirely suppressed by Sir Hope Grant's final victory. A month before the Austrians had crossed the Ticino, and the French had commenced their brilliant campaign in Lombardy. From May, 1860, to March, 1861, Garibaldi was engaged in destroying the Neapolitan kingdom. Only a month afterwards the civil war commenced in America, which was only concluded by the surrender of Kirby-Smith in May, 1865. The summer of 1866 was memorable for the Austro-Prussian war; the autumn of 1867 for the attack of Garibaldi on Rome. Last year's events are too fresh on all our memories to need recapitulation. And it must be remembered that this category of wars does not include such as the Danish war, the Mexican war, our war with Persia in 1856 and with China in 1857, the Moorish war with Spain in 1860, and the insurrection in Crete and Poland, some of which we have omitted as synchronous with those wars which we have instanced, and others because they are less likely to be permanently remembered by our readers. Such events as these ought surely to teach us that even when war seems most improbable, it may be very near us, and that, consequently, however desirable it may be to encourage "the arts of peace and industry," true wisdom ought to induce us to spare a little both of time and money to enable us to "learn war."—*Pall Mall Gazette, May* 1.

Somehow or other, people begin to look upon exhibitions as public nuisances; and superstitious croakers remind us with much head-shaking that the Crimean war followed upon the heels of the show of 1851, and that each subsequent exhibition heralded some terrible war or revolution. I do not share these superstitious notions

with the old women of the present day, but I must at the same time admit that little good has resulted from these great "peace manifestations."—*London Correspondent Liverpool Porcupine.*

Another London paper, speaking of the lack of interest in the opening of the present International Exhibition in London, May 1, says, "Have the exhibitions been overdone here and on the Continent? Or is it because they have signally failed to realize one of the most sanguine anticipations of their originators? This expectation was that international rivalry in the arts of peace would lead to a discontinuance of rivalry in the arts of war. The Prince Consort, in 1851, when surrounded by a host of crowned heads, proclaimed this to be his solemn and sincere conviction. The sentiment was loudly applauded by all present, and by none more lustily than by the potentates and princes who were our guests at the time. And yet it is these very men who have entirely nullified the good intentions entertained by the originators of such exhibitions, and prevented the realization of the predictions founded thereon.

"During the last twenty years, four of the bloodiest wars the world has known have occurred in Europe. We allude to the Russian, and the struggle between the French and Austrians, the Prussians and the Austrians, and to the one just finished. Taking into account the gigantic civil war in America, that between Denmark and Germany, the Mexican expedition, and a multitude of smaller conflicts, the world has scarcely been at peace since 1851. More money has been expended in naval and military armaments during the last twenty years than, perhaps, in any century of the earth's existence. And it is a bitter satire upon the presumed pacific influence of international exhibitions, that on the very day of the third being opened, the House of Commons was engaged in discussing and fiercely denouncing the enormous increase of expenditure on our military forces."

A DEFENCE OF CHIEF JUSTICE McKEAN.

A Salt Lake correspondent of the Omaha *Herald* endeavors to defend Judge McKean against the outspoken sentiments of that paper, by saying that it misrepresents his motives and rulings, does him great injustice personally, and, through him, the general Gentile sentiment in the Territory; that "religious liberty" is not the question, as neither the Judge nor any other Gentile will interfere with the rights of conscience; that the question is whether, under the plea of "religious liberty," the written law of the country can be violated; that Judge McKean has no discretion but the administration of the law; that if the law is wrong, oppressive, or conflicts with the proper exercise of conscience, the lawmaker, not the Judge, should be blamed; that if the Judge is harsh or intolerant, the violation of the law is open, and is ostentatiously upheld and vindicated; that if any person is offended by the Judge's rulings and decisions, the remedy lies in appeal (to him and the other members of the judicial triumvirate, all tarred with the same brush).

The *Herald* answers its correspondent as follows—

"These columns are always open for free discussion of all public questions. It is in obedience to this rule of its management that we give room to-day for an article in defence of Chief Justice McKean. It is not perceived that it requires extended reply. If the offences of Mr. Justice McKean were of the character given to them by our Salt Lake contributor, this paper would have no quarrel with him. But this, to our understanding, is far from being the case.

"We need not review the history of the advent of Shaffer, Hollister, McKean & Co. to Salt Lake, nor of what has happened since. We point to the efforts that are known to have received the official sanction of the Chief Jus-

tice of Utah upon the peaceful order of things in that Territory. The attempt to deprive its people of the sacred right of local self-government by that functionary was a crime. His recent fulmination from the bench because he had been thwarted in a conspiracy to force the Mormon people to support a horde of their unprincipled enemies, into whose hands, for the purposes of persecution and oppression, he sought to place the whole judicial machinery of the Territory, was equally criminal and disgraceful. It betrayed the malignant animus of the man, and proved his total unfitness for the position he occupies.

"From the opinion that a majority of Gentiles in Utah indorse Judge McKean, we have ample authority to justify an emphatic dissent. Testimony on that subject comes to us in such a way as to lead us to believe it to be an entire mistake. But this would make not the slightest difference with our own views and position. This paper speaks its own sentiments, and not those of either Mormon or Gentile, in Utah or elsewhere, who do not concur with it.

"Our friend says, 'the tendency of our recent article is to produce the impression that Judge McKean, and probably others here (in Utah), seek to persecute the Mormons on account of their religious belief.' Exactly. If it did not produce that 'impression,' it badly failed to accomplish the object for which it was printed. That man must be horribly oblivious to truth who cannot perceive the undeniable fact on which that impression is founded."

In reference to some complimentary comments by the *Salt Lake Herald* upon an article from the Omaha *Herald*, Dr. Miller, of the latter paper, says—

"On our first visit to Salt Lake two years ago, we wrote at length our candid views of that people in their homes and life. Our object was to judge them fairly. We discussed and denounced Polygamy and other features of the Mormon System, as we believed they merited, but we did more. We told the truth about the sincerity and works of that remarkable people, and refused to abuse them at the behest of bigoted and persecuting clamor. This was the simple matter which inspired the Mormon people with the gratitude which is the inspiration of such notices as the above. These persecuted people are grateful to those who tell the simple truth about them. In the article to which our Salt Lake contemporary refers, we did simply this and nothing more. It had no other merit. Plenty of thoughtless, unreflecting and prejudiced people will abuse us for what we have said about Salt Lake City; but none can successfully deny its truth. We affirmed whereof we knew, not, as our partial friends say, in a 'masterly style,' for no pretentions were made to any other style than that of the simplest narration of facts known to us to be indisputable."

A Connecticut woman accidentally stepped on a needle some time ago, and the doctor pull d it out from between her shoulders. To get a needle of such length in her foot she must have been a high stepper.

Chief Justice McKean, of Utah, is said to be a very agreeable gentleman personally, but he d'n't know much law. Having gone stark mad on the subject of Mormonism, he ought to be removed from the high and responsible position he now occupies.—"Omaha Herald."

Political Decisions.—The abominable political decision of Lewis, that the Territorial Courts were United States Courts; that the United State- Marshal should summon all juries, and the United States Attorney prosecute all offenders against the laws of the Territory, as well as the laws of Congress—virtually abolishing the offices of Sheriffs and District Attorneys—was heartily endorsed by the "S atesman." This decision, which was but the echo of a similar one rendered by a legal donkey in Utah named McKean, was reversed by the Supreme Court of our Territory, and we are informed that the Attorney General of the United States has not only disallowed the accounts of the Marshal and District Attorney for Utah, under McKean's decision, but has also written a sharp letter to the Federal usurpers in that Territory.—"Idaho World."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 16, 1871.

DEPARTURES. — Elder Joseph Parry, with ten souls of the Saints, left Liverpool per steamship *Wyoming*, May 10, for New York. Elder Parry is on his return to his home at Ogden, having been released, by instructions from President Young, from his mission to this country, where he has labored acceptably in the vineyard.

Several other Saints have also left this port for New York at various times the present season, some of them going through to Utah.

THE GIRLS WISHING FOR SAVIORS.—Mary Safford, in the New York *Revolution*, writing from Vienna, upon "how the daughters of Russia are disposed of" by the "terrible marriage system" of that country, in which girls are given to suitors who take them for the sake of their dowry, relates an anecdote of a young Russian girl, whose heart revolted against being sold in that way, and who wished to educate herself and dispose of herself as she pleased. The girl told her desires to Madame S , who related them to her friends, one of whom proposed to "rescue" the girl by marrying her and giving her the chance to educate herself by the free use of her marriage portion, all which came to pass accordingly. Says Mary Safford, "Madame S. told me that many of her young lady friends said, at the marriage, 'I wish a plurality of wives were allowed, so that this young man could at the same time prove a savior to us.'"

THE SEDUCER LAWFUL PREY.—Harrison Crawford Block was recently tried and triumphantly acquitted at Frederick City, Maryland, for shooting and killing Colonel W. W. McKaig, for seducing Miss Myra Block, sister of H. C. Block. The public sentiment was all in favor of Block. During the trial the ladies of Frederick sent him beautiful bouquets, with notes tendering their sympathies and wishes for his acquittal. The verdict of "not guilty" was completely in accordance with the universal popular sentiment. The wildest excitement prevailed in the court room when the acquittal of the accused was announced, and after his liberation young Block was visited by hundreds of friends, who congratulated him upon his release. It is a very pleasant thing to learn of the manifestation of such decided virtuous sentiments in "my Maryland." Of the trial and acquittal the New York *Herald* says—

The maxim that a seducer is lawful prey for any relative of the seduced is fully established by the numerous precedents that courts of law have recently given; but even if such were not the case this Colonel McKaig deserved to be killed for his heartless treatment of his victim.

That is a healthy and righteous public sentiment, and, if applied to the adulterer as well as to the seducer, it would do ten thousand times more

toward the purification of society than all the C. D. Acts or prostitution-licensing laws that ever were or ever will be enacted.

The New York *Journal of Commerce* says of the case—

The defence was of a two-fold character: first, that the prisoner was (as the phrase goes) insane; second, that McKaig was about to kill him, and that the latter shot down McKaig in self preservation This defence was not fully sustained by the evidence. Notwithstanding all these unfavorable elements of the case—the greatest of all being the change of venue—the jury, after being out a little over an hour, returned a verdict of "not guilty," whereupon the wildest excitement prevailed, and young Block held receptions in the afternoon and evening at which hundreds of people, until lately entire strangers to him, attended with congratulations, ladies turning out in great force and leading the exuberant ovations in his honor. The details of the seduction had been veiled from the public eye by the stern ruling of the judge; a precedent which may well be followed in trials of a like character hereafter. We call this case very remarkable, because of that omission, and also because it seems to demonstrate more forcibly than any other case within our recollection the almost insuperable difficulty of convicting of murder any relative of a woman who takes into his own hands the punishment of her betrayer.

A case similar to the Block-McKaig case occurred recently at San Francisco, and with a like triumphant result for the cause of virtue.

MINUTES OF A CONFERENCE

HELD IN COPENHAGEN, APRIL 8, 9, & 10, 1871.

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Saturday, 8th, 2 p.m.

Pres. P. F. Madsen made a few introductory remarks relative to the condition of the Saints, and exhorted them to self-examination and a life more in conformity to the spirit of the Gospel.

The reports from the different Branches in the (Copenhagen) Conference were given, which were quite encouraging.

Elder N. C. Edlefsen referred to the exertions of the Elders in trying to promulgate the principles of the Gospel, and the increased indifference of the people. Still a new generation had grown up since the introduction of Mormonism in Scandinavia, and he believed that many yet in those lands would obey the Gospel.

Sunday, 9th, 10 a.m.

Hundreds of the Saints and many strangers were assembled on Enighedsvernen. There were present of Elders from Utah—Horace S. Eldredge, President of the European Mission; W. W. Cluff, Pres. of the Scandinavian Mission; Lorin Farr, from London Conference; P. F. Madsen, Pres. of Copenhagen Conference; P. O. Thomassen, from the *Stjerne* Office; Peter Madsen, Pres. of Aarhuus Conference; John Holmberg, Pres. of Skaane Conference; and N. C. Edlefsen, Pres. of Odense Conference.

Elder Holmberg exhorted to unity of action among the Saints, upholding each other in our prayers and conversation.

Elder Lorin Farr (Elder N. C. Edlefsen interpreting) said that the Gospel, now as formerly, was believed and obeyed more generally among the poor and unlearned than the rich, yet the poor Latter-day Saints possessed far greater intelligence and true knowledge than other people, which was the result of the Holy Spirit enlightening their minds; that the Lord was gathering a people who were willing to forsake all for his name's sake; that we hoped to bring our children up, by teaching them from early youth the principles of the Gospel, to become wise men and women and staunch pillars in the kingdom of God, hence the necessity of watching over them and bestowing upon them our special care; the Sunday school was an excellent medium through which the youth can obtain valuable instruction.

He urged the necessity of learning the English language, and showed the necessity of the Saints doing all in their power to effect their own emancipation from Babylon.

Elder P. F. Madsen read the half yearly report, showing that the Conference contained 971 members, 58 had been baptized during the last six months, 446 subscribed for the *Skandinaviens Stjerne*, during the last winter four thousand pamphlets had been sold, such as advocate the fundamental principles of the Gospel, about 30 towns and numerous villages had been visited, the Elders having gone from door to door, selling pamphlets and talking with the people when opportunity offered. Elder Madsen said it was praiseworthy to see our young men forsake the world and all its evil practices and go forth full of faith and integrity among unbelievers and teach them by example, as well as precept, the way to life eternal.

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2 p.m.

Pres. W. W. Cluff remarked that the principles we preached were the same as Jesus and the Apostles taught, they were eternal and unchangeable. The principle of the gathering differed from sectarianism, in that it united while they scattered. When the latter-day work was compared with that of Jesus and his Apostles, we had no reason to complain of slow progress. The Savior could not persuade all to repent and believe, and why should we hope to do better than he? Though none should receive the testimony of the Elders, they would be justified and blessed for their diligence and faithfulness. After warning comes the punishment for disobedience, and we were laboring to save the people temporally and spiritually. He advised strangers to impartially examine the principles of the Gospel, and in humility ask God to enlighten their understanding. He urged the Saints to be true and faithful, to cherish the Spirit of God, and never let the power of darkness gain the ascendancy over them.

Pres. H. S. Eldredge (Elder P. O. Thomassen interpreting) rejoiced to meet with those who had embraced the same principles that he had, for the Spirit that was confirmed upon us did away with feelings of nationality. He or she was his brother or sister who would serve the Lord. He could see in the countenances of the Saints that they were of the same faith and conviction as himself. The doctrine we had received was a perfect law of liberty, which gave us the right to search and to treasure up all truth, as all truth belonged to the Gospel we had received, for it was the power of God unto salvation and it originated in heaven, and we ought to rejoice that it had been revealed in our day and brought to us in our native lands. While we saw and witnessed the chastening hand of the Almighty falling upon the nations, we also saw one of a city and two of a family fleeing from Babylon, to seek a home among the Saints of God in Zion. Notwithstanding this being a heavenly message, now as in the days of Noah, Lot and others, but few would receive it, nevertheless it was a fact that the Almighty had organized his kingdom never more to be overcome, and to be a member of it was of greater worth than all earthly honors.

Elder P. F. Madsen presented the authorities of the Church, and released some of the native Travelling Elders, as the summer season was less profitable for them to labor in the vineyard.

Elder Peter Madsen, from Aarhuus, exhorted the Saints to faithfulness and to serve the Lord by example as well as precept.

Elder N. C. Edlefsen bore testimony of the restoration of the Gospel and the authority of the Prophet Joseph to administer its ordinances, and spoke of the necessity of wisdom in preaching the Gospel.

Elder P. O. Thomassen referred to the opposition that the Elders continually met when preaching the Gospel, yet in the face of that opposition it was our duty to warn the people, in order to rid our garments of their blood.

N. P. Petersen, Travelling Elder in the Conference, said those who asked for miracles ought to take notice of the Latter-day Saints, who gathered from all nations and disarmed themselves of national feelings, and became united in sustaining President Young

whom many had never seen, but they knew him to be a mighty pillar in the kingdom of God.

Monday, 10th, 10.30 a.m.

Elder P. F. Madsen instructed the presiding Elders in the Conference on the necessity of teaching the Saints cleanliness in their homes, personal cleanliness, proper care of and attention to their children, keeping them neat and tidy, teaching them good manners, also to pray and serve the Lord, that they might grow up in usefulness and honor.

Pres. H. S. Eldredge (Elder Thomassen interpreting) remarked that it was now 41 years since the Church was organized upon the earth, with but six members, and many were astonished at the progress it had made since through the exertions of the Elders of Israel, taking into consideration the opposition they had met with continually on every hand. It was each one's duty, who had been warned, to warn his neighbor of what the Lord was bringing about on the earth in our day. Those men whom God had called to be his servants were prompted by a very different spirit to which the great men of the earth were. The calling of the Elders was much higher and more enduring than that of worldly potentates, for the Elders were clothed with the Holy Priesthood, were messengers of life and salvation to the children of men, authorized to act not in the name of an earthly prince, but in the name of the Father, the Son, and the Holy Ghost. Could we fully realize the importance of our calling, we would say as Peter said, Seeing, then, that all these things shall be dissolved, what manner of men ought we to be in all holy conversation and godliness? Therefore, it became the duty of the Saints, as well as the Priesthood, to set a praiseworthy example, for precept without example was fruitless. We ought not, as the sectarians, to put on an outward holiness, such as long faces, deep groans, &c. That was not holiness, but hypocrisy, an offence to God and man. When a Saint was full of the Spirit of the Lord, he felt joy and peace within, and it showed in his countenance. We had no reason to mourn, but great cause to rejoice, for we had learned the way to life. Nothing could create gloomy feelings with us when we were in possession of the Holy Spirit. If that Spirit left us, it was because of our own transgressions. Then a spirit of darkness took possession of us, and how great was that darkness? There was no greater responsibility resting upon the first Elders of the Church than upon us. He had been acquainted with the Church and the Saints about 37 years, had been familiar with their persecutions and mobbings in Missouri, Illinois, and other places, and had shared their sufferings. He was personally acquainted with the Prophet Joseph for a number of years, having eaten, drunk and slept with him. He bore testimony that Joseph was a Prophet of God, a man whose zeal and ambition were to extend salvation to his fellow-creatures. He bore testimony to the faithfulness and integrity of President Young, the Twelve, and other authorities in the Church. He exhorted the brethren to honor their calling, to remember that they were the servants of the Most High, sent to teach the children of men the way of life and salvation, to be fathers to the Saints, to cherish a good and kind spirit, so that they would receive the Elders with joy. The brethren and sisters should preserve peace in their homes, and strive to create a pleasant abode in their family circle, so that the Spirit of God and holy angels would be pleased to hover around them. They should also teach their children the principles of the Gospel, and set before them a good example, not to chastize them in anger, never suffer an unpleasant word to escape, for children were very apt to copy such examples. We should lengthen out the chain of brotherly love, but first to the household of faith, protect each other's good name and character, and cease slandering and backbiting each other, for it ate like a cancer to the root of our happiness, destroyed confidence and checked our progress. If we wished to be like God and Christ, we must practice the principles we taught, else we would be like a door, swinging back and forth on its hinges, but never enlarging its circle.

Conference adjourned *sine die* at 12 m.

JOHN S. PETERSEN, Clerk.

At 2 p.m. on Monday, 10th, after the close of the Conference, an examination of the Copenhagen Branch Sunday school was held in the large and commodious hall of Enighedsvern, which was witnessed by President Eldredge, sister Eldredge, the Elders, and over three hundred of the Saints. The examination consisted of catechizing on the creation of the world, history of Joseph Smith the Prophet, organization and history of the Church, the principles of the Gospel, &c., in spelling and translating English, arithmetic, geography, and in declamation, reading, &c., after which a number of prizes, to the amount of upwards of £5, were distributed to those who were most proficient in the several branches of knowledge. During the examination, Pres. Eldredge and Elder Farr spoke very encouragingly to the scholars, parents and teachers, and recommended that the interest manifested in this laudable enterprise be continued, also that the other Branches adopt the same policy throughout the Mission. J. S. P.

CORRESPONDENCE.

AMERICA.

Salem City, Utah Territory,
Feb. 24, 1871.

Mr. James Paskett.

Dear Brother—We are all well and doing quite well at present, hoping this will find you the same. We are very well situated here, and have plenty around us. Money is scarce, but I have a good home and plenty of good land to cultivate. I have cows, sheep, pigs, chickens, a good team and wagons, etc. I have two shares in the Big Co-operative Store in Salt Lake City, two in Payson City, three in Salem City, and one in Provo City in the great Factory.

The Federal officers threaten a cloud of distress over Utah, but they have threatened us so many times we are become quite hardened to it, and as long as they keep their hands off they will do well, for we are become as the Scripture says, as a city set upon a hill, that cannot be hid. This is the place of refuge and peace, and if we are driven to that extremity and forced to fight, we will fight for peace. This is the place for all the Latter-day Saints to gather unto. I have been a citizen of this place over eight years. Now we have fogs and rains in due season, fine spring weather, beautiful summers, good autumns, and cold winters. The mines are opening all around us and in our Territory, so that I think money will not be so hard to get at after a while. I love my mountain home. I wait with patience, expecting every season to see you come, so that I can talk with you face to face. When shall you be able to come?

Remember my kind love, in which my wife joins, to all my relatives, if there are any living, and to all the Saints. Tell them I am here and in good spirits.

I had the pleasure of seeing your daughter Jane about a year ago. I have not seen Fanny yet—she lives about sixty miles from me. I would like very much to meet you and your wife and children this spring. I think it would be too cold for you where Fanny lives. If you come down where I live, what I have got you can have a share of.

I remain your brother,

WILLIAM DAVIS.

Salt Lake City, April 4, 1871.

President Horace S. Eldredge.

Dear Brother—I am very happy to say that as a rule all is peace and plenty in Zion. Still there is a class of men here who are constantly trying, with all the skill the devil can inspire them with, to overthrow the kingdom of God, but they try in vain, and the evil they seek to bring on others falls back on their own heads. So it ever will be, when they try to measure arms with God.

What I wish more particularly to say is, that there is a class of men

here who once enjoyed the good Spirit of God, and now their minds have become dark as midnight, because they have pleasure in unrighteousness and have turned their ears from the truth and have given heed to false and delusive spirits, which will lead them down to hell. This class of men turn round from their once called brethren and become traitors to them and the God that created them. And in spite of all the good counsel given to the Saints, by the Elders in the European Mission, to guard against this apostate spirit and fault-finding, yet, when they get here, some of them fall right into it. After leaving their homes for the truth's sake, they come here and make shipwreck of their faith, and it seems as though it was much easier for some people to live on the theory of a spiritual kingdom, which is supposed to be in the future, than it is to come here to Zion and find things as they exist naturally, and help to beautify and build up the place which God has chosen for the establishing of his kingdom temporally as well as spiritually.

While I was in England, on my visit last August, I remember speaking to a congregation of Saints, and I told them that unless they had the Spirit of God, and could carry it with them to Zion, it would not be the right place when they got here, and therefore they had better not put themselves to the trouble and expense of coming, unless they could make up their minds to do right under all circumstances. It so happened that some persons were there at the same time, who emigrated shortly after, and do you think that this is the right place for them? I am sorry to say, no, or, in other words it would be if they would but do right. But it does seem to me that the easier some people get here, and the easier they get a living after getting here, the more they grumble, unless their bread can be buttered on both sides. Now to those whom I am acquainted with and to all of my brethren and sisters in the European Mission, let me here say a few words to you for your own good—Do not deceive yourselves, but before coming all this way know whether you are in the right path to eternal life, and if so do not suffer yourselves to be deceived by false and delusive spirits.

With love to yourself and all in the Office, I remain your brother in the Gospel,

GEORGE STRINGFELLOW.

WALES.

Merthyr, May 2, 1871.

President Horace S. Eldredge.

Dear Brother—I was in the Merthyr district meeting last Sunday. The Saints were represented to be enjoying the outpouring of the Spirit of God in their meetings generally. The Merthyr Saints say that they never enjoyed a greater amount of the Spirit of God than they did in their last week's meeting. So powerfully was the Holy Ghost shed upon them that they spoke in tongues and interpreted the tongues and prophesied.

I enjoy more of the Spirit of God than ever I did before in this country.

My kind love to you and to all at 42. Yours in the Gospel,

ELIEZER EDWARDS.

ENGLAND.

Jarrow on Tyne, May 4, 1871.

President Horace S. Eldredge.

Dear Brother—We are doing all we can to spread the truth abroad. We are holding out-door meetings every Sunday, and have great success in getting at the people, and withal we see a great improvement among the Saints, all of which affords us great pleasure. Brother Hart and I are one, and the Lord works with us, for we behold the fruits of our labors on all hands.

With kind love to all at 42, I am as ever, yours, etc.,

GEO. LAKE.

AT SEA.

S. S. *Wyoming*, near Queenstown,
May 11, 1871.

President Horace S. Eldredge.

Dear Brother—So far we have come without anything occurring to mar the peace of any one on board, and old Neptune himself has done well, for he has not raised his hoary head, but calmness has prevailed and everything goes on smoothly. The *Wyoming* is a fine boat, and the officers thus far seem to be very gentlemanly. We

have on board at present about 40 cabin passengers and 800 steerage, and we expect to take in a number more at Queenstown. Brother Thomas and the rest of the Saints are all well. They feel first-class, and think that their lot has fallen in pleasant places, for they have good, decent neighbors to live with, which are not always to be found on emigrant ships.

My labors in the ministry in the British Isles under your Presidency have been short, but very agreeable, and I can say that I have taken great pleasure in preaching the Gospel of life and salvation to a dying world, yet I am sorry to say there are but few who have believed the report, and received the good tidings that our heavenly Father has sent to earth by his holy angel in this the nineteenth century. Those few I found to be poor in this world's goods, but rich in faith, very kind and affectionate to me, always ready to do all they could for my peace and comfort, for which I feel to thank them all. I parted from them with regret. But I trust that my labor at home will be as conducive to their good as it has been here, for I promise them that my voice shall be heard in the congregations of the Saints, pleading for their deliverance, and I hope, by the united efforts of the Saints in England, in saving all they can, with the efforts of their friends in Utah, that the day will soon come that every faithful Saint will be delivered from the bondage and oppression of old Babylon, and be permitted to gather to the place God has appointed for the gathering of his people in these latter days.

Will you please give my love to all at "42," and accept of my thanks for the many acts of kindness that you have bestowed upon me? I will close by saying, may God bless you in your labors in the ministry and increase your bodily strength, and may the same blessing rest on all your fellow-laborers in the holy ministry in the British Isles, is the prayer of your humble servant in the Gospel of peace,

JOSEPH PARRY.

UTAH NEWS.

The following are from the *Deseret News* to April 22—

Virulent measles at Glendale and Mount Carmel, Southern Utah.

Elder Miles Grant, the famous advent preacher, was lecturing in the Tabernacle to large audiences.

John D. T. McAllister had undergone a successful surgical operation for the removal of "a sebaceous tumor on the parotid gland, close to the lobe of his left ear."

Brother Wm. C. Rydalch had returned from the States with another lot of blooded stock—thirteen bulls, two cows, five heifers, Durhams, five mares, two geldings, three colts, four bucks, ten ewes, and eight lambs.

In the middle of the night of April 17-18 some ruffian on horseback fired three revolver shots through the window into the bedroom of Bishop Fairbanks, of Payson. The Bishop, having heard the gate open, had arisen and was standing at the window when the shots were fired, but they went over his head.

Daniel Johnson, of Logan, got some peculiar "justice's justice" at Corinne. He was fined eighteen dollars and costs because he would not sell a load of potatoes to a particular man. At a second "trial" he got off with paying eight dollars "costs," and thought himself well off that he was permitted to return home with his empty wagon and team. A cheap way for the Corinnites to "raise" potatoes.

Says the *News*, "Lumber and in fact all kinds of building material are just now commanding a good price and ready sale. Mill owners are making preparations for doing a heavy business, and most of the mills will without doubt

be run to their utmost capacity the coming summer. The amount of building being done in this city at present is unprecedented here. This state of affairs is likely to continue, too, for some months."

The following are from the *Ogden Junction* to April 22—

Shootings in Pahranagat, one man killed and another mortally wounded.

Daniel Cole, from California, ran away from Riverdale with his brother's inexperienced daughter, after having been hospitably entertained by him all winter.

The *Junction* is after the Ogdenites with a sharp stick. It says, "Ogden is dull. Business is dull. The people are dull. That's what's the matter." And it all comes because the business men wont advertise, ADVERTISE, ADVERTISE.

The 3rd district Sunday school had a good time at Child's Hall, April 18, consisting of songs, recitations, an address by Mr. Jeffrey Dinsdale, prizes given to the children, dancing, etc., the parents also tripping it in the evening. Mr. W. F. Critchlow's school, 2nd district school-house, had a picnic and "exhibition" with songs, dialogues, and petite plays, April 21.

SCRAPS OF NEWS.

THE NEW WORLD.—It has become fashionable in Illinois for the ladies, and not the gentlemen, to apply for marriage licenses.——James M. Thurmond, formerly of the Utah bar, has been elected a District Judge in Texas.——The Illinoisans have been discussing cow-milking, some favoring the fore and aft, and others the "diagonal" style, others still believing that "every man should be left free to milk according to the dictates of his own conscience," subject to the Constitution of the United States. ——The "Revolution" declares it impossible to combine professional exertions with the ordinary duties of a man's wife. That means maidens and widows for business. ——The Idaho "Statesman" thinks that Territory is a failure, and recommends annexation to the State of Nevada.——At Chicago it is fashionable to say: "How well Mrs. ——— is dressed. The first time she has been out since her divorce, too."——The Cincinnati "Times" says, "The boundaries of Idaho and Utah Territories are to be surveyed. Congress has appropriated $12,000 for the work."——The American spiritualists propose "to enthuse all humanity with a new religious devotion" to discover truth, "and, if the way be not known, to discover the way," then "the hierophantic souls will sail down the picturesque vistas of protoplasm to the shore of the anagogies."——The New York "Herald" says shocking profanities and personal vulgarities have become so common in both houses of Congress as to be disgraceful to the country.——G. W. Parker raised 200 bushels of corn (maize) from one acre of land near Columbia, South Carolina.——A thirsty M. C. declares that the railroads must make better time, or else whisky bottles must be enlarged, as a man's flask don't begin to hold out for a trip now-a-days.——Anna Dickenson is gadding about, telling such "whoppers" as that there are no schools in Salt Lake City. Draw it mild, Anna.——White Pine goes in for co-operative mining.——It is a mooted point whether Judge McKean has "polygamy" or "High Priesthood" on the brain.——A Los Angeles paper is "glad to see that most of our citizens have had sense enough to return to the use of the bowie knife."——Yellow fever has made Buenos Ayres almost a desert.——The greatest lumber region in the world will be Puget Sound, Oregon, the product of the sawmills there is expected soon to exceed a million feet per day.—— The New York "Home Journal" says, "While in the ascending scale there is a growing unwillingness to contract marriage, the usefulness of the wife appears to diminish," and that it is better for a man to marry a housekeeper than a girl of the middle classes, brought up to do nothing.——Joel W. Perkins, of Cornwall, Connecticut, has been on trial for incest with his six daughters and murder of some of their offspring, the eldest having had five children by him. The girls stated that they submitted to him upon threat of death for refusal or divulgement. He says that his daughters invited him and his wife encouraged him, and that he did not know there was any law against such practices.——It is said the Republicans at Washington are a "happy family" once more, having got over the San Domingo soreness.——Some weeks New York has nearly twice as many deaths as births.